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NEWS SHEET

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STAFF NEWS

Philippe Maury spent the first half of the month of January in the United States, attending the Quadrennial Conference of the Methodist Student Movement. With *Kyaw Than* and *Leila Giles* he will be present at the meeting of the Officers of the Federation and the Consultation on Church and World, which will be held at the Evangelical Academy at Mülheim, in the Ruhr area of Western Germany, from February 1-2 and 3-6 respectively.

Kyaw Than spent two weeks visiting the Studentengemeinden in the German Democratic Republic in January. He will leave Geneva in mid-February to return to Asia, where his first task will be the preparation of the consultation of student workers to be held in Bangkok at the end of April.

Leila Giles was present in the office during January, and will attend the European Council and the European University Consultation which will succeed the Consultation on Church and World at Mülheim. She will then visit the Studentengemeinden in four or five university towns in Western Germany before returning to Geneva at the end of the month.

Valdo Galland led a Caribbean and Central American Leadership Training Course at Matanzas (Cuba) at the end of December and the beginning of January. He then paid a visit to the U.S.A. and Canada and will visit several Latin American countries on his way back to Uruguay.

Philippe Maury (back, fourth from left), Kyaw Than (extreme right) and Leila Giles (front, extreme left) at a recent meeting of the World Christian Youth Commission at the Château de Bossey

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NEWS LETTER

Dear friends,

In this issue we are trying to pick up information and problems connected with the students who are in universities in different parts of the world, away from their homes, and in this letter I specially want to take up this important aspect of our fellowship and work in the Student Christian Movements.

You may remember reading a paragraph in a previous issue giving you information about foreign students throughout the world according to a recent UNESCO survey. We quoted some figures. There are over 30.000 foreign students in the United States, about 9.000 in France, 6.000 in the United Kingdom, over 4.000 in Switzerland and 3.000 in Japan. The number of foreign students in Mexico, for example, is also an impressive one. It has over 3.000 students of this category. Recently I received a letter from Kentucky conveying the information to me, as a Burman, that about 70 Burmese students came together for a weekend on a single campus. If I had not been given the exact figures I would have imagined that there would be just a score or more of people from my country in the whole of the United States. I normally wouldn't have expected the possibility of such a gathering on a single campus. A few weeks ago I went to Paris and was immensely impressed by the number of foreign students who are gathered together even in one section of Paris. Still more recently a collection of letters written by American students studying in Asian countries came to my desk, and I am more and more impressed during these days about the importance of watching this section of the student community in various countries.

In this letter I am thinking not only of the Asian and African students who are studying in universities of the west, but also have in mind the students from western countries who are now present in the universities of Asia. Thinking in terms of the first category, you will find among such students some of those who have come out of the background of a Christian home and quite a few who had taken an active part in membership in the Student Movement of their own country. Of course, there are also a majority of those who come from homes and societies which have nothing to do with Christian faith or doctrine. Some of the Movements in western countries have set up special programmes to keep in touch with these students from abroad. There are special committees, and sometimes special institutions related to the Student Christian Movements, which are trying to bring these students into the normal fellowship of the Movement or to render service to their specific needs. Student Movement House in London, the Committee for Friendly Relations in association with the U.S.C.C. in the United States, and the Foreign Students' Service in Amsterdam, Holland, may be cited as a variety of examples.

Unless we make some special efforts and continue our emphasis in maintaining fellowship with these "strangers within our gates", it is quite possible for them to shy away from the normal and active life of the S.C.M. or even to resist friendship and human relations with the indigenous students. Unless the Student Christian Movement in a given country gives special thought and attention to the issues confronting these students, the normal programme and work of the Student Movement can be looked upon as quite irrelevant by

them. Students belonging to totally different cultures and systems of thinking cannot be expected to adjust themselves easily to either a study programme or the social life of a given Movement, and they also have their own hierarchy of priorities. Priority No. 1 of the committee of a given Movement may be only priority No. 3 for a foreign student, and what may be priority No. 3 to a given Movement may be of primary importance to the foreign student. With this divergence of emphasis it is not surprising, for example, for an American student to find a Swiss S.C.M. programme uninteresting or an African student to find a British S.C.M. programme a bit irrelevant. Apart from these differences in the background of culture and thinking there are also practical human problems of language and contact. A foreign student, by trying to move about in the society of a Student Movement, is actually adjusting himself to the language and customs of the country as such. Those who are not quite familiar with the vocabulary and language of the country often become distant from the general student milieu.

There are also varieties of attitudes which undergird the interest of the Student Movements which try to bring these foreign students into their fellowship. Often the foreign students become objects of mission work so that undue emphasis to their personal needs is given in the programme of the S.C.M., instead of bringing them normally as an ordinary member into the total life of the Movement without making them feel that they are reduced from being a human person to being merely an object of a special undertaking. It may be quite possible that by having these foreign students participate in the general thinking and life of the Movement, we find foreign students have much to share with others and to contribute to the total programme of the S.C.M. It is not only a matter of foreign students *receiving* from the student Movement of a given country, but it may also happen that they have much to *give* to the development of Christian emphasis and fellowship in the S.C.M. in a new way. It is only in a genuine spirit of sharing and of give and take that the role of these foreign students in the Student Movement can properly be assessed.

There is another point to be kept in mind. Among these foreign students, especially those who come from Asia, we would often find potential leaders, not only of their own community but of the whole nation, and for them a period of study abroad is concretely a preparation for national leadership. For those Asian students who go and study in western universities it can be quite a stimulating experience to move about in a society which has a culture and civilization at least originally informed by Christian faith and doctrine. While moving about in such societies they become more open to these Christian values and there are quite a number of cases where they come to accept Christian faith as a predominant influencing factor for the rest of their lives. The contribution and service that we can render to such individuals with such potential national leadership cannot be minimized in terms of a spiritual influence that may be communicated to the societies which they would serve on their return to their homeland.

I think there are quite a number of practical things that we can do in connection with this issue.

a) The members of the S.C.M. in the countries from which these students go to study abroad can keep track of them and inform the Executives of the

S.C.M.s in the receiving countries, thus simplifying matters for the latter in spotting these students and providing immediate fellowship for them.

b) Even though the Executives of the S.C.M.s keep watch on the students who go abroad to study it is quite possible that a number of cases would escape their notice. Some of these students may happen to come into contact with groups within the framework of the S.C.M. in the countries to which they have gone to study. In such situations the S.C.M. in the receiving country may be in touch with some students who formerly had not had S.C.M. contacts back in their own country. It will be a great help to the S.C.M.s in the country of their origin to be informed about the presence and interests of these students.

c) It would be helpful to emphasize specially this area of witness among foreign students by S.C.M.s all over the world. Where no specialized efforts are made it is still possible for S.C.M.s with a considerable foreign student constituency in their own country to underline the importance of this type of witness by examining whether new undertakings are not to be attempted.

d) I know of countries where special efforts are made to develop witness among foreign students. In some countries these are limited only to service agencies and in some only to social centres. It would be helpful to re-emphasize the integrating factor that combines the normal S.C.M. programme with these types of outreach work and to see the outreach work regain its place within the evangelistic framework of the entire S.C.M. We should be careful that the existence of such specialized agencies does not unconsciously become a "blind" to the normal vision of the S.C.M., that is to say the existence of such efforts can be a source of easy consolation to the S.C.M. in allowing it to feel itself satisfied with the services which have traditionally been rendered.

e) We can always watch for opportunities to be given to these students from abroad to take part in the various aspects of the life of the S.C.M. and give them chances to participate in special conferences and meetings.

f) In addition to establishing continuing contacts with those students who have a background of normal Christian life and influence, we can also think of the necessity of introducing non-Christian students from abroad to Jesus Christ. We often think of missions in terms of crossing the seas and continents, and we forget the mission field that is right at our door. By trying to witness to Jesus Christ amidst these hundreds and thousands of students one may be a more effective servant of the Kingdom than a missionary who crosses geographic frontiers at great expense, both financially and in terms of the adjustment of his own life.

Some of the articles in this issue are to provide you with information regarding contacts that are already established in several countries and the issues that one has to contend with in taking this responsibility seriously. It is the hope of the W.S.C.F. that this interest will not end with the publication of this special number, but rather that it will be the starting point for a new stimulus that may itself bring along with it a renewal of the total witness of our Movements.

Yours sincerely,

KYAW THAN.

THE COMMITTEE ON FRIENDLY RELATIONS AMONG FOREIGN STUDENTS IN THE U.S.A.

RUTH HAINES PURKAPLE

The Committee on Friendly Relations among Foreign Students is a close relative of the World's Student Christian Federation. Both were founded, among other reasons, to provide fuller communication between students of different countries, and both owe their origin to the same man, Dr. John R. Mott. Whereas the Federation unites Christian Movements of all countries, the Committee has been a channel for Christian groups in the United States to extend hospitality and services to all, Christian and non-Christian alike, who come to this country to study.

In 1911, when the Committee was founded, there were only about 4.000 students from abroad in the United States. The first task of the Committee was to promote "friendly relations" within their own student nationality groups, with American student groups and with the local churches. Today, as the numbers have grown and many governments have entered the field of international educational exchange, the specific services of the Committee have grown and changed, but the initial responsibility for "friendly relations" has remained the same.

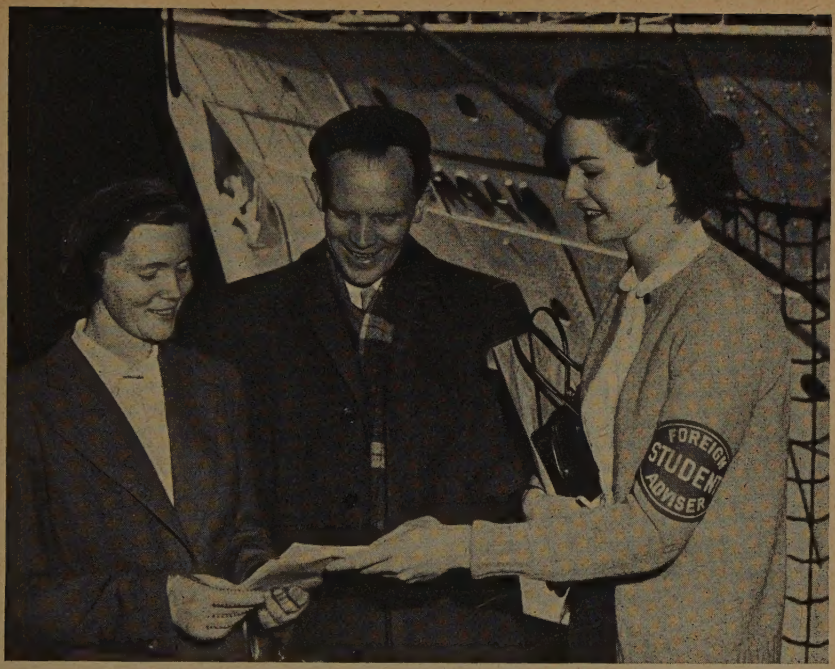
Who are the 34.000 students from other countries currently in the United States studying ? The largest group, 4.650, come from our neighbour, Canada. For many years China led the list, and it still ranks second, with 2.600. Over 1.000 students come from each of the following countries : Germany, Japan, India, Mexico, the Philippines and Colombia. In all they come from 146 different countries. By areas, the distribution for 1952-1953 was Canada, 4.637 ; Central and South America, 5.928 ; Caribbean, 1.583 ; Europe, 8.130; Africa, 1.125 ; Near East, 3.651 ; Asia, 6.722 ; Pacific, 1.613 ; and "undesignated", 213.

On the basis of the available data, it appears that approximately one third are at least nominal Protestants, or are from Eastern Orthodox churches ; one third are Roman Catholics ; and of the non-Christian third indicating any religious preference, the largest groups are Jewish, Muslim, Hindu and Buddhist.

How the work is done

The services of the Committee begin with meeting new arrivals at the port of entry. Throughout the year representatives of the Committee meet all major passenger liners as they dock, either in New York or in San Francisco. During September representatives are on duty sixteen hours a day at Idlewild, the New York International Air Port. In addition, representatives are always on call to meet ships or planes arriving at any place in the country, and at any time of the year.

Students or faculty members coming to the United States should send advance word to the Committee, giving full and accurate information as to



Welcoming Swedish students on arrival in the United States

the name of the ship, or airline and flight number, the scheduled date of arrival and the scheduled place, in order to make it possible to locate them when they arrive.

During the four months from July to October, 1953, requests were received to meet 2.506 persons arriving in the Port of New York alone. In addition, 1.073 persons were met without advance appointments. The Port of Entry Services include assistance with Customs, arranging for low-cost housing in the port city, guidance in sightseeing, and help in arranging for baggage and inland travel. Although there is staff supervision for this service, dozens of volunteers give their time and energy by going out to the airports and on to the piers to make the service possible.

The important work and privilege of helping the new student feel "at home", and assisting him with whatever personal problems beset him, must really be done in the university community to which he goes. The job of the Committee is to make effective references to campus and community groups that can continue the programme of friendly relations, and then to follow through and help with programme planning with both groups working with the students.

Many churches and communities have organized in order to entertain students in homes, to show them as much as possible of the ongoing life of the community, including industry and farm life, schools, social agencies, govern-

mental activities, business, and also sharing cultural and social events such as concerts, art exhibits, community socials and the like. On practically every campus there is a Foreign Student Adviser who is the official responsible for assisting the students with a wide range of problems, from immigration clearances and currency exchange to finding a good place to live.

Cultural Encounter

Student religious groups, Catholic and Jewish as well as Protestant, and numerous secular student organizations, for a number of years have made serious efforts to reach the students from abroad, to welcome them and to include them in the normal pattern of campus life. In some places this has been truly effective. However, there has been a growing feeling that the "cultural encounter" has had neither the depth nor the vitality that it should and could have, especially so far as the American students' gaining a broader understanding of the world is concerned. This year, in cooperation with World University Service, a number of university groups are studying this problem of inter-student communication.

Those students who come out of a strong Christian background and who align themselves with the life of the Church while in the United States usually experience a feeling of continuing Christian fellowship and support and are therefore able to get the most out of their time in the States. It is therefore extremely helpful if the Committee can receive advance information from the S.C.M.s abroad about the students who are coming to the United States, indicating just as much as possible of their previous work in the Church and the S.C.M., so that the best use of their recent experiences can be made, and so that their interest will not be diverted into other channels, as has sometimes happened in the past.

Alumni who had participated in the S.C.M. in their own countries and are either facing this "new" country as graduate students or are working in New York City, formed the W.S.C.F. Fellowship several years ago. This group gathers monthly for informal fellowship and Christian discussions, trying to keep abreast of developments within the W.S.C.F.

An invitation

The Committee on Friendly Relations among Foreign Students is recognized by both the United Student Christian Council and the National Council of Churches as their liaison representative to gather information about those who come to the United States to study. The services are for all students, regardless of race, religion or nationality. Although the information about the Committee is available in many consulates and governmental offices, the most significant contacts are usually made through churches, S.C.M.s, Y.M.C.A.s and Y.W.C.A.s. It would be very helpful if student workers in other countries could inform all those who plan to come to the States of the services of the Committee and urge them to get in touch with the office personally. If these workers would also send word themselves about these students, giving suggestions to us about their interests and capabilities, so that this background information can be relayed to local committees and campus workers as promptly as possible, it would help. The address is: *Committee on Friendly Relations Among Foreign Students*, 291 Broadway, New York 7, N.Y. Phone: DIgby 9 - 0700. Cable Address: Forstudent.

WHAT HAVE I LEARNED IN AUSTRALIA?

MANUEL G. LACUESTA [1]

One sunny morning in March, 1952, I arrived in Melbourne. I had mixed feelings of joy and sadness : joy, because I was starting on an adventure in a new country among strangers ; and sadness, because I had left my loved ones, my friends, my home and my country. As I look back now on the twenty months that I have lived in Australia with its people and with a few visitors from other countries, I cannot but feel a deep regret that time has gone by swiftly without giving me more opportunities to learn about the country and its people.

Australia is so vast that it is necessary for a visitor from other parts of the world to stay in the country long enough to be able to make generalized statements about it with fairness. One who has stayed in the country for only a short time could have first impressions which may be good or bad according to the experience he had at the time. On the other hand, one who has stayed for a long period in the country may be able to accept or reject the first impressions in the light of his subsequent experiences and observations.

I wanted to go back home

I came to Australia as a Government Fellow to take up a post-graduate course in Education at the University of Melbourne. Before I arrived in this city, the Australian Government had already made arrangements for my accommodation with a private hotel in St. Kilda. I had no trouble, therefore, in looking for a place to stay in, as my fellow students, who are here on their own account, have. I was very lonely, however, for I had not met anybody whom I could call my friend. My lodging was a "cold" place to live in ; I could never have called it my home in Australia had I continued living there. If there was one feeling that I had at that time, it was one of deep regret : I regretted accepting the Fellowship to Australia. I wanted to go back home. This feeling was heightened when I began to feel homesick for my family, and when I had to look for a place to take my lunch and tea, especially on Sundays when most of the shops were closed. Being accustomed to having all my meals at home in my own country, I felt somewhat upset about going to the cafes during mealtimes. Eventually, I began to get used to it ; now, I would feel queer if I had all my meals at home. I suppose I shall have to change my habits when I get back home.

When I enrolled in the University, I met my professors, lecturers, and other members of the staff. I expected to see stern-looking and unapproachable professors and lecturers who would talk to students in a very impersonal and business-like way. At first their politeness bewildered me ; then, their friend-

[1] Manuel G. Lacuesta is a Filipino who served in Bataan in World War II, and was a prisoner of war of the Japanese. He is a member of the Melbourne S.C.M. and has just done a post-graduate course in Education in the University of Melbourne.

liness somewhat embarrassed me. A few minutes of conversation with them, however, put me at ease. I felt happy that I was under the tutelage of people who were not only interested in my academic progress, but who were equally, if not more, interested in my personal welfare. With people like them, half of the problems of studying in a foreign country are solved; the major burden however, still rests with me. From the first meeting with my professors and lecturers, I determined to learn as much as I could during the time that I would stay at the University. My thoughts of going back home passed away, and I began to think of the School of Education as my home in the University. I also met the staffs of other departments. Now I have the idea that in all departments of the University, members of the staff have deep interest in the welfare of their students.

Members of the Australian S.C.M. with a group of Indonesian public servants visiting Australia under the Colombo Plan

I have been told by my fellow Asian students in other departments of the University that some of them find difficulty in some subjects, like English and Mathematics. According to information, many Asian students fail in their examinations. Such failures are costly and may mean the end of their stay in the University. These failures in the examinations may be avoided if fellow students would only discuss their problems with their professors and tutors, and seek their advice, guidance, and direction long before the examinations come. If we students could cast aside our shyness and say that we do not know anything about this or that thing, we would certainly be on the first step to learning; our tutors and mentors would surely guide and help us. We could also bring to them our personal problems, and they would be willing to give us their assistance. This could also be said for those who are in Australian schools and technical colleges. If the teachers there are true to their profession, they would certainly help their students as much as they could. Their help would be sincerely acknowledged by the gratefulness of their students.

A stranger who wants friends will find them everywhere

Students in a foreign country are not only concerned with their studies. They have to learn something about the everyday life, habits, customs, and, perhaps, the thinking of the people. To know about these things, students have to come into direct contact with the people. This is a hard thing to do, since the work at the university and the school demands much of the students' time. It is only during week-ends, and term and school vacations that students really have time to be free from their studies.

From my own personal experience, I know that the Australian people have a keen interest in meeting visitors from other countries: they have a strong desire to entertain them in their homes. Unfortunately, little opportunity is given to families to know the foreign students who are in their city; these students, therefore, miss the opportunity of being welcomed to the homes of Australian families. But the situation is not as bad as that. Civic and community organizations are working with the University to enable foreign students to receive hospitality in Australian homes. Students' organizations too, like the Student Christian Movement and the Evangelical Union, have been instrumental in bringing foreign students to Australian homes.

In my contacts with people in the city and in the country towns, I have come to believe that the friendliness of the people is an inherent characteristic; it is spontaneous and sincere. When the head of the family and his wife in a country town say to their visitors, "The house is yours", they have virtually accepted their guest as one of their family. Now, I am fond of saying that a stranger in a foreign country who wants friends will find them everywhere.

With the coming of people from Asia to Australia every year, Australians are continually and increasingly coming into contact with them. While these visitors learn something about the country and its people, the Australians learn also about the Asian peoples and their countries. It is a good thing that this association between Asians and Australians, which is being strengthened by mutual efforts to understand each other, has made Australians good hosts to visitors from other lands; correspondingly, it has enabled overseas visitors to appreciate the hospitality of Australians.

We visitors to Australia are grateful for the kindness that our Australian friends and acquaintances have extended to us in their country. It may be that, because of our different backgrounds, traditions, customs and thinking, some of the Australian ways of life are not acceptable to us according to our own standards. That does not in the least worry us; for, we, too, have our ways of life in our own countries, which may be strange to Australians. But in a world where no standardized pattern of living could be prescribed for all peoples, such differences in our ways of life should not be the cause for disagreements or unfriendliness, but rather should be incentives for us all to try to understand each other better. After all, we belong to one big family — the universal brotherhood of man.

In a few months' time, I shall leave Australia. I leave this country with some regrets, for I shall miss my good friends who have made my stay in Australia enjoyable. But in going back home to my family, my people, and my country, I shall be happy with the thought that I am leaving in Australia the seeds of friendship, which, I hope, will eventually bear fruit. May our peoples be brought closer together in the spirit of love which our Lord Jesus Christ taught us!

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JUSTIFICATION*

André Dumas

Leviticus 13 : 45-46 ; 14 : 1-7. Psalm 51 : 9-19. Mark 1 : 40 - 2 : 12. Hebrews 9 : 11-14.

"Purge me with hyssop and I shall be clean. Wash me and I shall be white than snow. Make me to hear joy and gladness, that the bones which thou hasr broken may rejoice."

* * *

Dear friends, the justification concerning which we are seeking answers from the Bible this morning is a legal expression, of the same sort as the other terms which are so often used : judgment and guilt, being acquitted and receiving mercy. Anyone who is at all involved at close quarters with the working of human justice will be disturbed when he sees that the Bible borrows so many images from this domain in order to describe God's dealings with us. Is not justice, which is necessary for the maintenance of order in society, in fact of a terribly formal and external character as far as the man is concerned on whom it passes judgment ? A prisoner stands before the court : his whole future is going to be decided by his being declared innocent or guilty. But of what he already is himself before the verdict, the label which is applied by the court will change nothing. A judge may tie someone's past round his neck, or remove it. But he cannot make the slightest change by his sentence in what this past has been or in what it still stands for.

Have you not often felt the same misgiving when confronted by the declaration of justification which we make to men on behalf of God, whether it be a matter of the collective promise of grace, made during a service of worship, or of the declaration of absolution uttered in the course of a confession ? How far can we say that it introduces something radically new ? In short, what does it mean to be justified ? How can we know that we are justified and not deluded ?

In order better to understand this work of God, I have chosen this story from Leviticus, which is at one and the same time the ordinance concerning the purification of a leper, and a gripping illustration of a man's justification through Jesus Christ. The sick man, or, more exactly the sinner, the one who is impure, and separated from God and men, is represented successively by the two birds. He is symbolized by the dead bird, whose blood is carried away by the running water. His soiled life is thus taken away. Then he is symbolized by the living bird, dipped in the blood of the dead bird, and released to fly away into the freedom of the open fields. In the same way the guilty man is identified with Jesus Christ in his death, into which he is baptised. But he *becomes* the justified man, participating in the completely new freedom of the Resurrection, as he flies away again into the vast field of the world. Just as the leper henceforth had no need to wander about in his torn clothing outside the camp of Israel, the man who has received his freedom no longer

* Sermon given at the Federation Chalet at Teiniharju, Finland, 1953.

needs to bear his past as a burden which cuts him off from the men who are his accusers.

But the astounding thing in this story is the assertion of the text that the leper had to go and be recognized by the priest after he had already been completely cured. Justification, the thing which effects the purification, changes nothing in the sickness itself. It simply confirms that it is over. Does not that prove then than the declaration of purity is completely external and formal, as we said at the beginning was the case in human justice?

Let me tell you the story of a girl, about our age, whom I see each week on my prison chaplain's rounds. She was very active in the Resistance, and then, without realizing what she was doing, she was very foolish and worked with agents who were playing a double game. Now she has been in prison for eight years, and in theory she has still eight more to do, if she does not receive a pardon. Many times she has told me of her experiences, so that I could look for, understand and clearly describe her guilt and her innocence. I know that the thing she needs most, not only to-day, but above all when she is released, is not pity or indulgence, explanation or indignation, but justification. She needs someone to say to her, "Your past is sunk in the dead bird, and you are alive in the living bird". But generally men are the two birds at once: the dying bird who is suffering — (eight years of imprisonment for a girl braver than most of us) — and the bird who should be flying out to a future of freedom; but at the end of his just sentence man is still oppressed by the guilt-laden and unclarified memory of where his fault lay. Man never reaches the point where he has paid enough. The only person who could in truth fundamentally liberate this girl would be the judge who condemned her, if he came and said to her, "I now declare you justified, you are washed clean of everything, and, moreover, I care for you as a friend and have faith in you".

That is the miracle that never happens for a prisoner being released from human captivity, but which God performs for us. That is why the leper needed not only to be cured, but to be recognized as cured by the priest, who was otherwise charged to exclude him from human society. That is why David at the most serious moment of his sin with Bathsheba sighs for the kindness of God, his judge. He dares to ask to hear joy and gladness from the very one who rightly condemns him. Where God's declaration of righteousness has touched him, man is really free from what has been and is released into the future.

This justification of the guilty man can come only from the Judge. For men it comes only from God and Jesus Christ, into whose hands he has put the Last Judgment. We can remind ourselves of it in the Christian community through the ministers of the Church and through each believer, during the service of worship or in private confession. All these are human symbols. The important thing is to remember that justification does not change a man — sanctification does that — but it says to him, "God, your Judge, is no longer angry with you, He loves you". It can say it to him after he is sanctified, as in Leviticus, or before, as happened in many of Jesus' encounters with men. That is of small importance. The essential thing is this assurance, "My judge has said 'You are purified; you are once more my child, my creature, my friend. Your bones, which I have broken, may rejoice. Fly away, like a bird, into the future'."

Amen.

WORLD UNIVERSITY SERVICE AND WORK AMONG FOREIGN STUDENTS

RAFE-UZ ZAMAN

While every National Branch of World University Service provides information and facilitating services when approached with enquiries by foreign students, many provide a wide selection of special services in co-operation with student or university bodies. W.U.S. committees in Canada, Denmark, Germany, Norway and Sweden help to provide some scholarships for foreign students to come and study in their country — a programme which is undertaken in addition to the special assistance offered to refugee students by European and North American Committees. India, Indonesia, Japan and Yugoslavia are at present considering possibilities of providing similar scholarships as their contribution to the international programme for mutual education. Committees in Britain, Denmark, Finland, Germany, Holland and the Saar have well developed services for foreign students intended to help them tackle their problems and make them feel at home. Other Committees, among them the Indonesian and Swiss, are planning to start services for foreign students.

Why services are necessary

The need for such services is clear — their value cannot be exaggerated. A stranger in a foreign land on his arrival, the student who has left his country to come and study in another meets with varying difficulties in making satisfactory contacts with students, teachers and institutions. Language or financial problems in several cases complicate matters. For some students, especially those coming to Europe from Asia, Africa and the Middle East, differences in custom at first seem like barriers isolating them from the rest of the university community. At the same time, unless the university community can truly absorb these guests from abroad, it also is cut off from the full benefit of a living contact with them. Individual friendships do spring up in most cases and help the process of mutual adjustment ; but organized services provide more opportunity for the development of just such fruitful personal relationships and give the type of assistance that is beyond the competence and capacity of an individual — such as making comprehensive information available on study and scholarship possibilities, accommodation, travel, cultural activities and vacation work.

What is done

The following are examples of the type of work that has been done in the past and plans entertained for the future.

In Britain, an Advisory and Relief Department provides services for students of all nationalities, including refugees who do not know where to

turn for help or for whom there is not other source of help available. During 1952-1953, apart from furnishing scholarships, grants-in-aid or interest-free loans totalling about SF 35,000, the department also secured assistance for individual students from trusts, foundations, university authorities and county education committees. And in addition to advisory services for foreign students in Britain, on admission to universities, selection of courses and other matters, several hundred postal enquiries were attended to, which had been received from students abroad. Questions dealt with a variety of matters, including choice of courses, matriculation requirements, grants and labour permits.

In appreciation of the advice and assistance he had received, a student wrote: "The money you gave me when I was destitute meant a great deal, but I hope I shall be able to repay it. The kindness and understanding which you showed me, however, and which I found nowhere else, can never be repaid and will never be forgotten."

Especially emphasizing the development of international understanding through providing services for foreign students, the Danish W.U.S. Committee (Danmarks Internationale Studenterkomite) carried out cultural and educational programmes. A programme consisting of lectures and discussions on Scandinavian history, literature and music was organized for foreign and Scandinavian students during the summer season. Archaeological work camps were arranged for about 125 students.

In addition to continuing services for refugee students and scholarships for foreign students, the German Committee during the past year has also increasingly devoted itself to establishing greater contact between individual foreign students and German students, while leaving the technical aspects of services for foreign students to the Auslandsreferat of the ASTA (Student Representative Council) of each university. Activities were arranged along the following lines:

Foreign students and student groups travelling through Germany were contacted and welcomed. Special events like "Wine and Dance Evenings", cocktail parties and carnivals were arranged. Tea-hours at the Student Club provided an opportunity for informal meetings between foreign and German students. For questions and criticisms, a "Question Box" was instituted in which they could drop their questions and comments. Help was given in finding suitable accommodation, especially for those wishing to stay with German families. They were invited to Christmas festivities, which gave further opportunities for increasing understanding and developing close friendships. Various functions featuring characteristic aspects of the life and customs of their country were organized.

More needs to be done

While similar activities are carried out to varying extents by other committees, in certain countries — especially in the U.S.A. — most of these services are provided by specialized agencies such as the Committee on Friendly Relations with Foreign Students or by campus and student groups whose national organization sponsors and co-operates with W.U.S. However, at the same time, it is felt in other countries that more needs to be done. Thus, at its recent annual meeting, the Swiss W.U.S. Committee (GESA) decided

that, in co-operation with the National Union of Students, every effort should be made to provide services for foreign students which would help them to adapt themselves to Swiss university life and enable them to come into closer personal contact with students and teachers. Considering the large number of foreign students in Switzerland — actually reaching more than 50 % of the University of Geneva — it was felt that there was a great need to develop such services at Swiss universities.

W.U.S. in Indonesia is planning special fund-raising campaigns, in co-operation with the National Union of Students (PPMI) and Student Councils, to provide scholarships for foreign students as envisaged in the Programme of Action for 1953-1954 in the field of "Mutual Education". In addition, the Indonesian Committee at its Annual Conference decided to initiate a foreign student service in view of the increasing number of students and teachers coming to visit, study or teach in Indonesia. The service will aim at providing information services and orientation programmes and such assistance as is required for planning and arranging travel.

The Yugoslav Committee has specifically undertaken to obtain two scholarships from government authorities for students from Nigeria and Uganda.

Thus, wherever the work is not already being done by some student or university body, W.U.S. is deeply concerned with the organization and development of services for foreign students. All programmes established in this connection have two aspects and objectives : to help make the study and stay of a student in a foreign country as fruitful as possible ; and through human encounter to gain a wider understanding and *Weltanschauung* for the university community which has the opportunity to welcome these foreign students.

An Indonesian dance during a social evening in the Netherlands

FOREIGN STUDENTS IN THE NETHERLANDS

BAS A. KNOPPERS
National Secretary

During the academic year 1952-1953 about 3,000 students from abroad followed courses in the Netherlands: approximately 1846 from Indonesia, 258 from the United States, 300 from the Caribbean countries and 500 from other countries. Fifty per cent of these attended university courses. About 6 per cent of the total number of Dutch university students come from abroad.

A comparison with pre-war figures shows that the number of foreigners studying in the Netherlands is ten times as high now. Therefore, the need was felt of a special centre for the reception of students from abroad. For this purpose the Foreign Student Service was founded by the Netherlands Committee of World University Service in the early part of 1952.

The F.S.S. is an autonomous organization, but at the same time it works in conjunction with the Netherlands branch of W.U.S. It is of great importance that this association with W.U.S. enables the local committees of W.U.S., section F.S.S., in all university cities to carry out a programme of international co-operation, to which professors and students contribute voluntarily.

The board of the F.S.S. comprises representatives from all Dutch universities, the employers' and workers' organizations, the Netherlands-Indonesia and Netherlands-America institutes, the Netherlands Student Council and W.U.S.

The National Secretariat of the F.S.S. is at Amsterdam, in which city one third (about 1,000) of all foreigners are studying. Four salaried officials are employed here to ensure the continuity which is lacking in the yearly changing local committees of W.U.S.

The F.S.S. is subsidized by the Ministry of Education and depends furthermore on contributions from private firms and manufacturers. It is a non-governmental, non-profit institution.

Its activities include assistance and information to students from abroad, social and cultural programmes, and the production of several publications [1].

Problems of foreign students

Students from abroad studying in the Netherlands meet with the following general problems:

First there is the *language* problem as a result of the limited use of the Dutch language. Several educational institutions, however, hold examinations in English and at some institutions, such as the Institute of Social Studies at The Hague, all lectures are given in English.

Lodgings constitute another problem. The Dutch universities do not have a campus with halls of residence. The students live in private rooms. The

[1] For further details of such programmes, see the article on World University Service.

relation between the foreign student and his landlady is therefore an important one. In England this same problem induced the British Council to create a "Brains Trust of Landladies".

The *sexual* problems are also great : most of the students are staying in the Netherlands for 5, 6 or 7 years. In addition to this, Asiatic and Caribbean students do not always meet with a hospitable welcome when they are introduced into Dutch families, because many Dutch parents stand in fear of mixed marriages.

Often there exists a *gap* between the training the students receive in Europe and the social needs of their own countries, which are still developing. Although Asia has always been a determining factor in the set-up of the Netherlands universities, the development in many of the young Asiatic nations has been so quick that it is often difficult for Dutch higher education to adapt itself.

Special national problems

Students from different countries have their own special problems :

Indonesian students

— the contact between Indonesians who came to the Netherlands before Indonesia acquired independence and those who fought against the Dutch and are now coming to the Netherlands in great numbers ;

— there are great differences among the Indonesian students themselves as regards political ideas and religious beliefs, provenance and racial origin (Indonesian and Chinese) ;

— they are often ignorant of the quick development in their home country ;

— though friendly on a personal level, relations with the Dutch suffer much restraint as soon as it comes to official matters.

American students :

— the older Fulbright students, coming to the Netherlands for one year only, have a definite project. Their stay usually is successful because they do their best to get to know the country and its people ;

— the far greater number of medical students, who stay here for 5 or 6 years, often have remarkably little contact with their American colleagues and tend to seclude themselves as a result of the strain which the difficult medical training puts upon them.

East-European students are mostly refugees who cannot return to their own countries. They are preparing themselves for a position outside their country of origin and are attempting an assimilation, which will be difficult for them to attain.

South African students, some of whom belong to Dr. Malan's party, wrestle with the problems of acquiring an international outlook and establishing contact with the greater number of Asiatic and Caribbean students who are also studying in the Netherlands.

The aims of W.U.S. in the international sphere may be realized in one's own country. It is essential that the members of the World's Student Christian Federation and of Pax Romana take an active part in their own countries in this assistance rendered to students from abroad.

STUDENT MOVEMENT HOUSE

JOAN LINDSAY

Outside one of London's large railway terminals stands the statue of Queen Eleanor — the recently acknowledged heart of London. From this point London spreads to east and west, north and south, straggling into suburbia. But with the constantly decreasing resident population of the city, and with the increase of a transient population, consisting largely of people from overseas, there must be many who ask whether the city has a heart at all. As incoming students travel west from India, or east from the Indies into London, and pass the rows of suburban houses, they may feel that they glimpse something of the homeliness of Britain of which one often hears. But once they reach the centre, for many the illusion is shattered. They find themselves in a vast, impersonal city, where people hurry by, unconcerned that they are passing strangers, for all men tend to be strangers here. Even in their classes, once the session has begun, these students from overseas are still bewildered and often left friendless. What can be done for them?

Creative Conflict

As long ago as 1917, before this question had reached the enormous proportions of the present day, the Student Christian Movement of Great Britain began to look for an answer, by founding an international club for students called Student Movement House. The House was, and is, open to students without distinction of nationality, religion or sex — in other words it is open to *people*, not to codes and creeds. Naturally codes and creeds come in with people — one could hardly exist without them, but when they are the concerns of persons, and not merely abstract ideas, then others can make them personal concerns. In the early days of the House, this experiment in personal relations between people of different nations and races was a conscious effort to establish a student community where the vastness of London University made it difficult to form such a community within its own campus. In these days, when the problem is greater, the House, with its tradition established, avoids the danger into which many new similar enterprises fall, of being self-conscious. As many nations rise to independence or demand independence, and as the ruling nations become cautious in their handling or "race relations", Student Movement House continues to teach its members that they meet as persons, not as products of an ideology. It is hard to capture how it is done and set it down in words, because it is an intangible thing, the result of experience and of continued learning. It is stated that the aim of the House is "To promote among its members such intellectual and social contacts as contribute to mutual respect and greater appreciation of the different cultures represented". It is true that through lectures and discussions one learns a great deal about different parts of the world and their established cultures. But among these students gathered here for a comparatively short period, one finds that cultures are confused, that ideas of "east and west" merge or conflict, and that there is continual argument and discussion of the problems, which are no

longer parochial, but the concern of all mankind. It is this continued creative conflict which is at the heart of the House's life. How does it find expression? What do the members of the House do when they are together?

The Individual Matters

The House stands near the main buildings of London University, in a big row of Georgian houses. Two houses have been made into one for the Club's premises and here the members meet, to sit together in the Club room, to read a wide selection of papers and magazines or to talk, almost endlessly, about the matters which concern students, from ragdays to revolutions. Some are found in the main hall, where they dance or play table tennis; others browse in the library, or retire to the peace of the study rooms; and at mealtimes, large numbers are found in the Refectory — a most important part of the House's life, for shy tongues are often loosened over a good meal. On most evenings there are lectures or discussions on current topics, or on the arts, or else the drama or literary groups hold sway. The House is befriended by many famous people, who generously give their time and talents to teach and stimulate those who, as students, are surrounded by an almost overwhelming number of new ideas. This is, in part, the answer to what the House does. But the main answer, it must again be emphasized, lies in the meeting of people. There is no false sense of "one big family" — tensions exist and are recognised; political differences are marked; there is a communist element as well as a Christian, and both sides declare that the other's aims are totally unacceptable. These differences are not marked by national barriers — there will be British, Africans, and Indians following the preparations for Evanston as eagerly as others of their fellow countrymen will march in a May day parade. But in times of trouble or difficulty one finds that these are all our friends, and that each one knows that he is assured of friendship.

How can this be? The fact that the House was founded on a Christian basis means that from the beginning it has always been the individual who mattered, and this has remained so. Some believe that Christianity is not proclaimed loudly enough within the Club, and indeed those who are Christians must never be afraid to express their faith, or wrongly remain silent when others maintain their views in opposition. But real faith is needed, not just words — a knowledge that all are the children of God, and that here the Holy Spirit is working, and if a true Christian love is given and received, then we may, in part, be obedient to the command that is given to us. Here, perhaps, struggling and unsure, but living and vital, may be the beginnings of "one world".

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Subscription orders may be sent to your national S.C.M. office or to Federation headquarters.

FEDERATION AROUND THE WORLD

Japan

Extracts from a letter from Dr. Hla Bu, Dean of the Faculty of Arts in the University of Rangoon, who recently paid a visit to Japan under the auspices of the W.S.C.F. :

"We had a conference with the student leaders of the Y.M.C.A.s and Y.W.C.A.s of Japan. This group is intensely interested in the question of Peace — which I found to be the universal interest among Japanese students. Should Christians resort to force to maintain or achieve peace ? The discussion was as inconclusive as in any ecumenical group on this question. On the subject of the Christian attitude towards occupation force, I shared a bit of my terrible war experiences with them, testifying to the sustaining strength of faith in a seemingly hopeless situation. We ended the meeting with a fellowship dinner à la Japanese. After dinner, as I expressed my keenness to see a real Japanese play, Fujita-san took us to a Kabuki play. We were just in time for a one-act play. It was an interesting and pleasant experience to watch this traditional type of acting.

The next day I was privileged to preach at Misaki-cho church. The topic of my sermon was : "Transforming the World", by which I mean "transforming oneself to transform the world". The church was packed to overflowing and there was keen attention. I was interested to discover that a good many in the congregation were students and were not professed Christians. What a contrast to the situation in Burma ! If one or two Buddhist students should attend our chapel service, would we not be most gratified ? After church we rushed to the station to catch the train to Hiroshima.

The visit to Hiroshima was an unforgettable experience. After meeting the Dean and a few teachers of the university, Nara-san took me round the town to see the effects of the First Atom Bomb. I saw the ghost-like skeleton of the Exhibition Hall standing just as it was after the explosion — now a memorial of that terrible blast. I met a man whose body and hands had been deformed by the burning caused by the atomic ray. Since the city had been rebuilt the complete destruction of the city by the bomb might escape the notice of a casual visitor, but these and the many exhibits in the Memorial Hall could still give a fair picture of the enormous tragedy. To see for oneself the many evidences of the untold sufferings due to this human device for mass destruction was to make one resolve to work and pray more earnestly for peace. I came back from the city of death with a heart too heavy for words.

I do not know whether Nara-san had deliberately planned my programme in Hiroshima with an eye to my spiritual welfare. Anyhow it certainly had that effect. After having led me through the purgatory of Hiroshima, he took me to the enchanting Miyajima. The fresh breeze blowing as we crossed the lovely inland sea to the island and the sight of the exquisitely beautiful torii, shrine and temple revived my depressed spirit. I regained my hope as I saw this other side of man — the spiritual longing for peace and blessedness.

On return from this trip to Miyajima, I had a meeting with the Christian students group at the Y.M.C.A. At the Y.M.C.A. one member had posted the flags of all nations in the vestibule. He had our Burmese flag specially made in honour of my visit and had it displayed prominently. After the meeting two girl-members of the Y. youth club handed me a letter of greetings to the Y.W.C.A. in Rangoon. Hiroshima has certainly become very internationally minded. What a reflection on the world situation that it takes such a tragedy to rouse people to realize our common kinship !"

Sweden

Stjärnholm at Skottek

"Can you speak English?" The question came from a flaxenhaired lass of ten. She was bathing in the lake. I was taking a little time off from the international students' conference held at Skottek on the shores of Lake Åsunden. I found the question amusing; partly, I suppose, because, as an Englishman with more than my share of the traditional linguistic inability of the British, it is the one language of which I have a reasonable grasp, and partly because I was seeking respite from all the questions being asked. This was respite indeed — a question understood and unequivocally answered! But the struggle with language is only part of the whole problem of communication and this is the real question when we consider the task of the Christian in the university.

Stjärnholm is a word like Swanwick. It signifies an institution. For the sixth time the united Movements of Sweden held their Stjärnholm conference, only this time it was at Skottek in the south as Stjärnholm was being decorated. (Here's the problem again. The conference literature said it was closed for "restaurations". Food or paint? Anyway there was nothing wrong with the Skottek restaurateur!). It all began in an attempt to bring together on neutral territory students from countries recently at war with each other. It was an ecumenical venture concerned with a particular problem of communication. It has developed into a general conference for student delegations from Movements in and beyond Europe. Last summer we had delegates from India, Indonesia and Nigeria as well as nearly all the West European countries.

The theme of the conference was "The Christian Student in the University", which we tackled in three ways: Bible study, lectures and commissions.

The subjects of the commissions (and lectures, since they served as introductions to commission work) were: "What do we as Christians expect from the university?"; "The Student milieu"; "The ecumenical role of the S.C.M."; "Evangelism among students"; "Students and world mission"; "Senior problems" (i. e. problems of the "going down" student). I merely wish here to record an impression of the conference in relation to the Federation's university concern.

In Britain we have now been living with the crisis in the university for a few years. Many people still refuse to believe there is a crisis. A number are suspicious that it is engineered by the S.C.M. and that the S.C.M. has a vested interest in perpetuating it. Dons have grown tired of discussing it. The debate is dead. Moberly is a set book which has now been "done". Yet the debate must go on. But how?

Before going to Sweden I had been very much involved in discussions on the nature of evangelism in relation to a special project we have undertaken under the title "Mission 54". I had also been much concerned as we all have, in discussion on Christian Hope. It is in the context of the Christian Hope that we can see evangelism in perspective. It is still necessary to combat the appallingly narrow conception of evangelism which is held. Evangelism is not just a specialized activity within the Church for specialized persons with a specialized technique. It is not just an individual matter concerned with private lives. "The problems of the private life are often so intractable because they are not conceived in any but private relations; which is to judge the house from a sample brick." (P. T. Forsyth.) Evangelism is concerned with witnessing to the Christian Hope, which is to affirm the Lordship of Christ over all mankind.

That quotation from P. T. Forsyth is from a book on Christian Theodicy written during the first world war. He began it by saying that in the modern world problems are so vast that our temptation is to rest in a very plain faith and leave the big problems alone. But the real question at all great crises is not one of the soul's future but of the world's. The Church has a Gospel which raises questions on a world scale, for the world as a whole, and nothing less, is the great Church's vis-à-vis.

(*The Justification of God*, 1916.) For the Christian in the university it is the university as a whole which is his proper concern. Thus in our British *Aim and Basis* we seek to work "for the understanding and acceptance, in the thought and life of college and university, of the Lordship of Christ over the whole life of mankind". How often have I heard in discussion the phrase "student life is so artificial", and how difficult it is for us to see the university as an institution in the purpose of God, and studentship as a calling and not just an accident.

Skottek confirms my impression that this is the starting point for our concern with the university. How do I live the academic life in faith? What is the meaning of redemption for the intellectual life? What is Christian vocation? What is God's purpose for the university? The S.C.M. is to be understood by a double commitment to the Church on the one hand, the university on the other. Thus it must be concerned with the life of the Church, with its ecumenical role, and with the student milieu, with the problem of communicating the Gospel and living by its hope. I am sure that at least one of the reasons why we have difficulty in keeping the "university debate" alive on the student level is because we have concentrated on those (important) questions for which it is difficult for students to see their direct responsibility. Why not then begin with the questions of our obedience?

JOHN GIBBS, *Britain*.

New Zealand

The Second Theological Students' Conference was sponsored jointly by the Student Christian Movement and the National Council of Churches. It was held at Tyndale House, Cashmere Hills, an eminently suitable site for the purpose, and commanding a glorious view of the city of Christchurch.

The Conference sought to confront theological students with the sad sight of a divided Christendom, and to make them aware of efforts being made by the Ecumenical Movement to rectify the position. At the same time, students had an opportunity to learn of the traditions of churches other than their own, and to discuss ways and means of greater co-operation at home, as the first step towards re-union.

With these points in mind, the addresses and lectures delivered at the Conference dealt with overseas movements of ecumenism and efforts being made in New Zealand. Following most of the addresses, discussion was invited from the students, sometimes in arranged groups, each group having a leader and a scribe, the latter reporting back to the main assembly the findings of his group on the questions asked.

Some of the addresses were: "The Message of Lund", "The Message of Willingen", "The Message of Lucknow", "The Communication of the Gospel in the Local Parish", "The co-operation of the Churches in the Local District", and "The problem of Christian Education".

About 40 students, from theological colleges of the Anglican, Methodist, Presbyterian, and Church of Christ denominations, attended the Conference. A sense of fellowship existed right from the start and the students, realizing the pressing need for a united Christian witness with an ultimate aim of a United Church in the world today, devoted all their energies to discussing the relevant problems. With the background of common worship at the services, all the students found that the discussions were made much easier than they possibly could have been outside the Conference.

The excellent manner in which the addresses were arranged and delivered, and the discussion questions which brushed aside trivialities and came right to the point in each case, left most students feeling that not only should such conferences continue to take place, but also that as many theological students as possible should attend them.

INTERCESSIONS

Holy art thou, O God the Father, who hast made of one blood all nations of the earth.

Holy art thou, O God the Son, who hast redeemed all mankind from the powers of darkness.

Holy art thou, O God the Holy Spirit, giver of life and light, by whom the whole Church is governed and sanctified.

Holy art thou, O God the eternal and adorable Trinity, for whose glory man and all created things are and were created.

O God, our Heavenly Father, we come before Thee in Thy holiness, with reverence and humility, praying that we may be more fully conscious of thy presence with us at all times to guide us in all we do. We pray that Thy love may rule in our hearts in all our dealings with our fellow students, and that we may be more faithful in our intercessions both for our friends and any with whom we have personal contact, and for all those unknown to us, but dear to Thee, who need our prayers. This we pray in the name and for the sake of Thy Son, Jesus Christ our Lord. *Amen.*

Let us pray for all students who are studying abroad :

that in their new and often strange surroundings, they may find a bond of common understanding with their fellow students ;

that they may be ready and able to benefit from the experience of learning the ways of life and thought of the people of a country other than their own, and strong enough to withstand the problems and misunderstandings this may involve ;

that Christian students may find fellowship in the life of the local Church, and in the Student Christian Movement within the university ;

O Lord, hear our prayer
And let our cry come unto Thee.

Let us pray :

for students who cannot find suitable accommodation, and those unaccustomed to strange food and climate ;

for those faced with differences of language and social custom ;

for all who are lonely, far from those they love, and anxious about friends and relations at home ;

for those who are sick in body or in mind ;

for the disillusioned who started out with high hopes, and because of their experience have lost faith in Thee, their fellow men and themselves ;

O Lord, hear our prayer
And let our cry come unto Thee.

O Lord we pray for students in countries from which many of their fellow students go abroad to study, that they may have no feeling of jealousy, but may do their work steadfastly, and that afterwards each may share his experience with the other. We pray too for students in countries where many come from abroad to study, that they may welcome them in a spirit of humility, treating each as a person of individual worth rather than as a representative of their native country. We ask Thy blessing on the work of all international student organizations, Student Movement House in London, the Committee on Friendly Relations in the U.S.A., World University Service and all other enterprises working amongst foreign students, that they may help them to know and understand each other, and may give material help where that is needed. We pray that students of all nations may be drawn closer together in their common devotion to Thee, and that through their meeting with each other friendship and understanding may increase throughout the nations of the world, and Thy kingdom come in the hearts of all men. Through Thy Son our Saviour, Jesus Christ. *Amen.*

May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us now and evermore. *Amen.*

— (HILARY WHITEHORN.)

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